



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Sabbaha</i> ⁵⁸⁹² (said: <i>subhana Allah</i>) for Allah what (are) in the Heavens ^w and what (are) in the Earth ^w ; and He (is) The Mighty The <i>Hakeemo</i> ⁵⁸⁹³ (infinite <i>hekma</i>) ⁵⁸⁹⁴ Possessor.	سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
2. O you who ^r they ^z believed; wherefore say you ^z what not you ^z do.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾
3. Enlarged an abhorrence <i>enda</i> (by Rule/Judgment of) Allah that you ^z say what not you ^z do.	كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾
4. Verily Allah loves whom ^r they ^z mutually fight in His path row (in manner) ⁵⁸⁹⁵ like they (were) a <i>bon'yanan</i> ^x (fixed-and-aggrandized build) ^x <i>marssosson</i> (compactly joined).	إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ ﴿٤﴾
5. And <i>edh</i> (whereas) said <i>Mosa</i> (Moses) for his people: O, my people wherefore you ^z annoy me while <i>qad</i> (iteratively and affirmatively) know you ^z surely I am Allah's messenger to you ^b ; so <i>lamma</i> (when/whence) they ^z swerved, Allah swerved their hearts; and Allah not aright-guides the people the <i>fa'seqeena</i> (rebels vis-à-vis Allah's command).	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومُ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾
6. And <i>edh</i> (whereas) said <i>Isa</i> (Jesus) <i>Mariam's</i> (Mary's) son: O, Israel's sons, verily I am Allah's messenger to you ^b <i>musaddeqan</i> ⁵⁸⁹⁶ (accepter as credible) for what (is) between my both hands ^{w5897} of the Torah ^w and a <i>mubashsheran</i> ⁵⁸⁹⁸ (I am iterative proclaimer of good tiding) by a messenger coming of after me; his name (is) Ahmad; then <i>lamma</i> (when/whence) [he] came (to) them by the evidences-she ^y they ^z said: this (is) a magic manifest.	وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٦﴾
7. And who ^a (is) wronger ⁵⁸⁹⁹ than who ^p <i>ifra</i> ([he] crafted a lie for fraudulent end) on Allah the lie while he (is being) invited to the Islam; and Allah not aright-guides the people the <i>dha'lemeena</i> ⁵⁹⁰⁰ (injustice-doers).	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾
8. Want they ^z to extinguish Allah's illumination by their mouths while Allah (is) concluder (of) His illumination	يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ

⁵⁸⁹² That is: *be singled Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

⁵⁸⁹³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵⁸⁹⁴ See the *Lexicon* attached to this Translation for “*hekma*!”

⁵⁸⁹⁵ The word “صَفًّا” is an *adverbial construct*! I find no way in English to express this fact, as “row” or “rank” do not lend themselves to an *adverbial conjugation*! So I resorted to parenthetically say: (in manner)!

⁵⁸⁹⁶ The word “*musaddeqan*” is more than an “affirmer,” as “affirmer is directly for affirmation or confirmation!

⁵⁸⁹⁷ The expression: “before my hands” is an Arabic tongue expression meaning before or ahead of me!

⁵⁸⁹⁸ See the *Lexicon* attached to this Translation for *bashshara*/you**bashsharo**/mubashsheron=يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

⁵⁸⁹⁹ See the *Lexicon* attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger!”

⁵⁹⁰⁰ The “ظالين”=“the injustice-doers,” as “الظلم”=“injustice!” See the *Lexicon* attached to this Translation!

while albeit disliked the disbelievers.

9. He Who^a sent His messenger by the aright-guidance and religion^x (of) the right^x to *youdh'berabo* (*conspicuously ascend/ manifest it* [He]) over the religion⁵⁹⁰¹, it^x all⁵⁹⁰², while albeit disliked (it) the *mushbrekoona* (*he-they who partner deities with Allah/ he-polytheists*).

10. O you who^r they^z believed: shall [I] lead you^b onto a trade (*that*) delivers you^b from a painful torment.

11. (*That*) you^z believe by Allah and His messenger and *tojahedona*⁵⁹⁰³ (*you^z mutually exert utmost mental, physical and possessional efforts fighting/ striving in Allah's cause*) in Allah's path by yourⁿ possessions and yourⁿ selves^w; *Tha'lekum* (*he-afar-collective-you/ that*) (*is*) *kbayron* (*choicer/ -superior/ worthier*) for you^b *en*(if) you^c were (*to*) know.

12. [He] forgives for you^b yourⁿ offenses and [He] admits you^z (*into*) paradises^w/gardens^w run^w from under it^w the rivers and good^w dwellings in *Adn's* (*Eden's*)⁵⁹⁰⁴ Paradises^w/Gardens^w; *tha'leka* (*he-that-afar-it/ that*) (*is*) the win the great.

13. And another^w⁵⁹⁰⁵ you^z love it^w, succor^x from Allah and near/imminent opening^x⁵⁹⁰⁶ (*overwhelming victory*) and *bashsher*⁵⁹⁰⁷ (*let tell pleasant tidings [you^s]*) the believers.

14 O you who^r they^z believed: let be you^z Allah's succorers like what said *Isa* (*Jesus*) *Marim's* (*Mary's*) son for the Disciples: who^a (*are*) my succorers to Allah; said the Disciples: we (*are*) Allah's succorers; then believed a *ta'efa'ton*^w (*a: band/group/faction/ party*)^w of Israel's sons and disbelieved a *ta'efa'ton*^w; so We supported⁵⁹⁰⁸ whom^r they^z believed over their foe;⁵⁹⁰⁹ then they^z became ascenders.⁵⁹¹⁰

كَرِهَ الْكَافِرُونَ ﴿٨﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِأَهْدَىٰ
وَدِينٍ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَدْلَكُم عَلَىٰ
تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿١٠﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلَكُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ
وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ
اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ
قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
فَقَامَتِ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ
وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا
عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

⁵⁹⁰¹ That is the religion of *Islam*, see البصائر!

⁵⁹⁰² The expressed "[it^x]" because the pronoun article "هـ" in "كُلِّهِ" refers to a *masculine singular infinitive* noun, meaning *plural noun in the singular format*! See القرطبي! Thus, by *confirmation* of this part of this great *Ayah*, *Islam* shall *prevail and conspicuously ascend over all religions*, despite the dislike (of such a fact) by the disbelievers!

⁵⁹⁰³ There is *no* real English equivalent for "*tojahedona*", as it is the present tense of "*جاهد أي في الجهاد*", which is rather an involved concept in *Islam*, whereby one *exerts his/ her utmost mental, physical efforts and all possessions to fight/ strife in Allah's cause*!

⁵⁹⁰⁴ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet, seddique, or martyr*!

⁵⁹⁰⁵ The word "أخرى" translated as "another-she" = another^w refers to "خصلة" = "trait^w", or "تجارة" = "trade^w" or "بشري" = "good-tiding^w", each in and of itself as well as *all* of which are *feminine nouns*! See القرطبي! So the "another^w" is the indicator!

⁵⁹⁰⁶ The word "فتح" means "*overwhelming victory, i.e. victory, besting and rule*" see الراغب!

⁵⁹⁰⁷ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/ mubasheron* = *يُبَشِّرُ مَبَشَرًا*!

⁵⁹⁰⁸ The word "أيدنا" comes from the "أيد" which is that "*(divine) Might*", as in the *Ayah*: "And the Heaven We built it by (*divine*) Might" (S51: 47), a kind of "Might" which Allah *alone* has!

⁵⁹⁰⁹ The word "عدو" in *Arabic* is used for: (1) *singular* and (2) *plural* and as (3) "*multitudinous foe*," see اللسان والهادي!

⁵⁹¹⁰ The word "ظاهرين" used in (S40:29) = *ascenders*, in the sense of, and Allah knows best, *prevailers*!